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# Heritage Information in the *Vaṃśāvalī*: Examples from the *Gopālarājavaṃśāvalī*

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## Abstract:

*Chronicles are the historical narratives, better known as vaṃśāvalī in Nepāl and India as well. The "heritage information" is abundant in the form of historical writings, myths, legends, tales and other forms collected in such vaṃśāvalī written over different centuries. I take some examples of "heritage information" of festive events as a part of Intangible Cultural Heritage (ICH) of Nepāl from the famous Gopālarājavaṃśāvalī (VG) written in the fourteenth century. While the entries in the vaṃśāvalī are considered to pertain to a distant past, its knowledge value for modern scholars and/or readers are undeniable. Their proper analysis shall open up newer and broader perspectives to know the past, as well as to document the past knowledge and experiences for both the present and the future.*

**Keywords:** chronicle, *vaṃśāvalī*, history, heritage, ICH, festivals, information, legends

## Background <sup>1</sup>

A popular body of historical texts in Nepāl, called the *vaṃśāvalī*, have been seen as a later continuation of what Dr. Thāpar (2009:3) refers to as the "*itihāsa-purāṇa* tradition". Different from merely a genealogy list or king-list<sup>2</sup>, for instance, the text I refer to are actually historical narratives.

Etymologically, the English word 'chronicle' may be the closest translation to *vaṃśāvalī*, meaning "continuous historical account of events, in a chronology" and takes its origin from Greek word, *chroniká* meaning annals or chronology. But Medieval European chronicles like *Anglo-Saxon Chronicle*, Geoffrey of Monmouth's *Historia regum Britanniae* (History of the Kings of Britain), Andrew of Wyntoun's *Orygynale Cronykil* (Original Chronicle) and others too are not merely genealogical or dynastical histories but carry a larger social history messages. The same is true with the

historical traditions from *Rājatarāṅginī* of India and other *vaṃśāvalī* from Nepāl.

The *vaṃśāvalī* have a very recognizable format — an initial section concerned with cosmological and mythological origin linking different clans and lineages, thereafter an early history of local rulers, and finally the dynastic succession narrated at a greater length.<sup>3</sup>

The *vaṃśāvalī* often narrates the deeds of chronicler's ancestors or of the kings. "Who would not be proud of the great deeds of one's ancestors?" questions Dr. Mukunda Rāj Aryāl. He adds, "Everyone is interested in knowing about one's clan history, origin and therefore about oneself, then it's not new for the royal clans."<sup>4</sup>

Appraisal of one's clan or ancestry, or often of those in power (e.g. the king) is historically quite common. This is evident in *purāṇic śloka*s, and in different inscriptions, including that of *Licavi* King Mānadeva (464 AD) at *Cā(n)gu*, or even that of another *Licavi* King Jayadeva II (713 – 733 AD) at *Paśupati*.

This popular poetic lines by *ādikavi* Bhānubhakta Ācārya (1814 – 1868), considered the first *Nepālī* poet, also portray this claim:

*pāhāḍko ati besa deś tanahūmā  
śrīkṛṣṇa brāhmaṇa thiyā |*

<sup>1</sup> I am thankful to Prof. Rāma Krishna Regmee and Nutandhar Śarmā for guiding throughout the study of the *vaṃśāvalī* of Nepāl. This is revised from MA MCJ thesis work Rājopādhyāya (2014) submitted to *Purvāñchal University, Birātnagar*. I credit the use of term "heritage information" to Prof. Regmee. However, I take the responsibility for this writing.

I have used International Alphabet for Sanskrit Transliteration (IAST) symbols for non-Sanskrit readers, however in some cases I have tried to retain popular spellings, with diacritical marks.

<sup>2</sup> See, for instance: Shreṣṭha (2012:47).

<sup>3</sup> *op.cit.* Thāpar (2009:5)

<sup>4</sup> Prof. Dr. Mukunda Rāj Aryāl (2013 August 8 Thursday, personal conversation at *Hanumāndhokā Palace, Kāthmāṇḍu*)

khup uccā kula āryavaṃśī huna gai  
satkarmamā man diyā ||  
vidyāmā pani jo dhurandhara vā  
śikṣa malāī diyā |  
inko nāti ma bhānubhakta bhani hum  
yo jāni cihnī liyā ||<sup>5</sup>

(There was a *brāhmaṇ* by the name of *Śrīkṛṣṇa* at *Tanahū*, a good country in hills, who was of highest clan of *ārya* birth and enjoyed good deeds. He, who was so adept in education, taught me. Know all that I am his grandson — by the name of *Bhānubhakta*.)

In the Hindu system, most trace their origin to eternal elements as the sun (called *sūrya-vaṃśī*), the moon (*candra-vaṃśī*), the fire (*agni-vaṃśī*) etc. or to purāṇic heroes as *Raghu* (*Raghu-vaṃśī*). Some *tāgādhārīs* (cord-wearers) trace their *gotra* as ancestry to great saints (*rṣis*) and the same is also expressed in the ritual of *gotroccāraṇa*.

While glorifying one's lineage is one popular purpose of the chronicles, they, however, serve other purposes too. In relation to the Laswell's theory<sup>6</sup>, such purposes can be summarized in Table 1 below:<sup>7</sup>

Table 1: Functions of Chronicles

Value	Functions	Remarks
Surveillance	Record of events	e.g. VG
	Extension of knowledge of past	e.g. <i>Gorkhā Vaṃśāvalī</i>
	Stories of human civilization	<i>Ibid.</i>
	Description of deities	e.g. <i>Devamālā-vaṃśāvalī</i>
Dissemination	Sharing	Many <i>vaṃśāvalīs</i> are copied from other writings, modified and updated.
	Transfer of knowledge	e.g. VG
	Preaching messages	e.g. <i>Devamālā-vaṃśāvalī</i>
Co-relation	Ancestral linkage	e.g. <i>Gorkhā Vaṃśāvalī</i> traces ancestral history of the <i>Shāh</i> dynasty.
	Linkage with other disciplines	Not just history and historiography, but several other social science subjects.
Others	Sovereignty of kingship <sup>8</sup>	e.g. VG

<sup>5</sup> Believed to be written by *ādikavi* Bhānubhaktaka Āchārya, the verse is c.f. Dhakāl (2007:43).

<sup>6</sup> On Laswell's theory, see: Laswell, Harold Dwight. (2007). The Structure and Function of Communication in Society. *İletişim Kuram ve Araştırma Dergisi* [Communication Theory Research Journal]. Vol. 24. p. 215-228.

<sup>7</sup> Rājopādhyāya (2014:81). Credit to Prof. Regmee's assistance in preparing this table.

<sup>8</sup> *op.cit.* Thāpar (2009:4-8).

Copying *vaṃśāvalīs* was also considered a devotional act. Leinhard (1988:xvii) adds:

Copying manuscripts, be they Buddhist or Hindu, was not only considered to be a contribution towards the furtherance of learning and literature, but was also regarded as an act of piety. Whoever wrote down or caused to write down a religious text, or presented it as a gift, was performing a devotional act and, moreover, accumulating long-lasting merit.

Alongside, Śarmā<sup>9</sup> adds that *vaṃśāvalīs* are written as *brahmayajña* duties defined by *Śatapathabrāhmaṇa*. He is of an opinion that *vaṃśāvalīs* are also meant to be recited, similar to that of the *purāṇas*.<sup>10</sup>

### The Gopālarājavaṃśāvalī (VG)

I take an example of the famous *Gopālarājavaṃśāvalī* (VG) written in the 14<sup>th</sup> century. This *vaṃśāvalī* was previously called *Bendall Vaṃśāvalī*, as Prof. Cecil Bendall<sup>11</sup> found the MS "in the cold weather of 1898-99 in *Kāthmāṇḍu*'s Durbar Library"<sup>12</sup> (Bīr Library). This was later popularly called the *Gopālarājavaṃśāvalī*, as a hand-written catalog termed it *Gopālavaṃśādi prācīna rājavaṃśāvalī* (Nepal, 1988). But Dr. Maheś Rāj Pant questions if this could be *vaṃśāvalī* proper, as the chronicler never mentions it thus.<sup>13</sup>

Structurally, the VG is a 48 folio palm-leaf manuscript (MS) measuring 28 cms x 4 cms, and written in *Bhujīmola* script (a fly-headed variation of the *Newārī* script). It is popularly divided into following sections:

- V<sub>1</sub> (Folio 17 - 30a) in corrupt Sanskrit language is in the form of annals or king-lists. It ends at crowning of Jayasthitirājamalla (1382 – 1395 AD) in NS 503 (i.e. 1383 AD).
- V<sub>2</sub> (Folio 30b - 36a) in old *Newārī* language lists births of royal and distinguished persons. It begins with NS 396 (i.e. 1276 AD).

<sup>9</sup> In a written response dated 15<sup>th</sup> March 2014 Saturday.

<sup>10</sup> For instance, consider the following two examples — in the folio 18b of VG is written:

*Tata athātare sūryavaṃssautpati kathāyāmi ||*  
(Hereafter, in the middle, [I] now tell of the origin of Solar Line.) Also in folio 30b:  
*Svastih bhūta vṛttāntar likhitiñca sṛṇu ||*  
(Greetings, listen to the chronicle as it was written down.) Both translations from that of Vajrācārya in *Nepālī* language. (Vajrācārya and Malla, 1985).

<sup>11</sup> Prof. Cecil Bendall of Royal Asiatic Society, Bengal came with Mahāmohpādhyāya Haraprasād Śāstrī and Pundit Vinod Hari Bhattachārya to study the hand-written documents at Bīr Library in 1898-99.

<sup>12</sup> Bendall (1903:1-3). c.f. Pant (1993).

<sup>13</sup> Dr. Pant (2013 August 22, personal conversation at author's residence).



c) *V*<sub>3</sub> (Folio 36b - 63b) is continuation to *V*<sub>2</sub> and is marked by difference in style. It begins with NS 379 (i.e. 1259 AD). Chronology is not maintained in this section.

Much of what *vaṃśāvalī*s contain are out of date now. The places names are old; language, words, grammar, structure, the writing and the paper are all old. But this antiquity of the *vaṃśāvalī*s is what makes them of great value. Ricardii, Jr. (1973:106) asserts such *vaṃśāvalī*s as important also to "read intelligently the work of later historians (e.g. Levi)." In the same sentence, he observes that information therein "has not [yet] been fully exploited." (*Ibid.*). Malla (1985) too points that long after the discovery of the MSS, yet not a comprehensive book has been published, let alone a critical edition.<sup>14</sup>

### ICH and Heritage Information

We have, from our ancestors, not only received "heritage" that are tangible in form, but also a vast socio-cultural knowledge and practices in the form of traditions, arts and crafts, skills, rituals, events and the cosmic understanding. These, in its independent continuation or sometimes linked with tangible heritages, shapes the way how people continue tradition; that is to say heritage act as vehicle of cultural transmission over generations.

Here, let's look at how the *Convention on the Safeguarding of Intangible Cultural Heritages 2003* (p. 6) defines ICH:

"practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage"

It is important to note here that communities, groups and, in some cases, individuals identify their own cultural heritages. Some like to term it "living cultural heritage" instead, particularly for the lively and dynamic characteristics of such "human treasures" transferred from generation to generation. Interestingly, this transmission can take place in both traditional and contemporary manner at the same time. This means ICH provides scope for "contemporary" addition to "traditional" practices, knowledge, expression and/or skills. So, it would

always be wrong to see ICH with a pure conservative-only lens; therefore, it must be seen as a dynamic field with room for timely changes as the practitioner community makes every time.

The Convention also defines what actually falls under ICH. Broadly these five domains cover almost everything that fall under ICH. Many heritages that we speak of is either a subset of these domain or often cross-cuts two or many points in the list. For instance, the *Buṅga Dya* chariot festival (*Rāto Matsyendranāth Rath Jātrā*) can be studied to cover aspects of at least four points in following list on domains of ICH<sup>15</sup>, according to the Convention (p. 8):

- (a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b) performing arts;
- (c) social practices, rituals and festive events;
- (d) knowledge and practices concerning nature and the universe; and
- (e) traditional craftsmanship.

Here, I limit the use of term "heritage information" to ICH information only, for the purpose of this article. One can find abundant "heritage information" in the form of historical writings, myths, legends, tales and other forms. Much of these information are also collected in different *vaṃśāvalī*s written over different centuries, including the VG of 14<sup>th</sup> century.

Among the above-listed domains, I take examples only on "festive events" under the domain enumerated (c). As mentioned above, the selected examples in the following sub-heading may cross-cut other domains of ICH as well.

### Selected Examples of Heritage Information from VG

#### #1. *Holī* (Folio 21a):

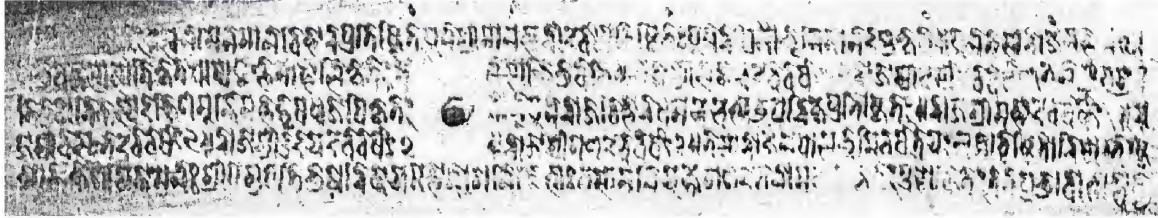
Falling on the full-moon day of *Phāgu* month (i.e. February - March in the Gregorian calendar), *Holī* or *Phāgu Pūrṇimā* is known as festival of colors and water, while some also associate it with love and fertility.

<sup>15</sup> The *Buṅga Dya Rath Jātrā* or the chariot festival of *Rāto Matsyendranāth*, for instance, has its own folktales that has been told for generations. Such tales and/or expressions are studied under domain (a). A lot of rituals and festive events, including the annual life-cycle ritual and the chariot festival — all of these comes under domain (c). Domain (d) is of particular interest as *Buṅga Dya* cult has a knowledge about nature and, in Robert I. Levy's (1990) words "mesocosm" in the traditional organization of the *Newār* town. Next, the craft of chariot-making itself is one best example to the domain (e).

<sup>14</sup> Long after the discovery of the MSS though, few attempts have been made to critically examine the VG. One such attempt is *Vajracārya* (2007) published posthumously by CNAS/TU.

Hindus also relate the festival with the story of *Holikā*, a demoness and sister of *asura* (demon) King *Hiraṇyakaśyapu*, burnt to death in a treachery to kill the king's son and Lord *Viṣṇu*'s devotee *Prahlād*, despite her boon of immunity against fire. People in some parts of India also celebrate it in reverence to Lord *Kṛṣṇa*'s divinely affairs with *Rādhā* or the divine play (*Rāsālīlā*), while in certain parts of South India, it is also celebrated in reverence to Lord *Kāmadeva*, the god of human love and desire.

Figure 1: Folio 21a of VG



Source: Vajrācārya and Malla (1985:3)

The stories and legends of *Holī* celebration varies from place to place. In Figure 1 above, the lines 1-2 of folio 21a of the VG of 14<sup>th</sup> century *Bhaktapur*, presents a different account. It states, thus, in corrupt Sanskrit:

- 1: ... *puna tasya rājeṃ mahāmutpā* -  
2: *ta bhavet tasya sāṃti kṛta poṣya pūrṇimā holi*  
*kṛtam tena sānti bhavati* |<sup>16</sup>

(There was a big disturbance during his rule. In order to propitiate it, the Holi festival was observed on the day of *Pauṣa Pūrṇimā* (full-moon day of the month of *Pauṣa* [i.e. December-January]). This subsided the disturbance.)<sup>17</sup>

Two things are important to note here in this particular entry in the VG. First, the purpose behind the celebration as the legend goes is of different nature. *Holī* festival described herein this folio of VG and that in actual practice in the *Phāgu* month is purposefully different. Next the months of celebration is different too. *Holī* celebration in the *Pauṣa Pūrṇimā* (December - January) as written here is two months ahead than its present-day practice.

The present-day *Holī* and the *Holī* of VG (folio 21a) may be evidently different, by purpose and the time of celebration. However, the knowledge and historicity of this festival related to King *Mānadeva*'s (464 – 505 AD)

regime in 5 - 6<sup>th</sup> century *Licchavi* period is worth taking into consideration, and so are such precious "heritage information" of the VG and other *vaṃśāvalī*s.

## #2. *Cā(n)gu Kalaśa Yātrā* (Folio 30b):

On the 12<sup>th</sup> day of the bright half of the *Śrāvaṇa* month (i.e. on *Śrāvaṇa Śukla Dvādaśī*), Lord *Cā(n)gu Nārāyaṇa* is set on a foot-journey to *Hanumāṇdhokā* Palace, *Kāthmāṇḍu* (or the old *Guṇapo* Palace), accompanied by goddesses *Lakṣmī* and *Sarasvatī* — all in the form of

holy *kalaśas* (holy silver pots). They are carried by the main priests, alongside his *Bhaḍel* assistants across the *Manoharā* River.

The *Cā(n)gu Kalaśa Yātrā* is actually organized twice a year, with almost the same ritual, except the offering of milky stalk of the plant *Arum Colocasia* on the one falling on *Śrāvaṇa Śukla Dvādaśī*. The purpose of the two *kalaśa yātrās* are different; their lore and few rituals varies — the *kalaśa yātrā* of *Pauṣa Śukla Pūrṇimā* (December - January) is based on another lore that the then King of *Kāthmāṇḍu* ordered his people to display empty vessels on the way, as suggested by *Malla*'s tutelary deity *Taleju*, only to show a bad omen to Lord *Cā(n)gu Nārāyaṇa*, who would have otherwise returned back to his heavenly abode at *Vaikuṇṭha*.

We, herein this article, focus on the *kalaśa yātrā* of *Śrāvaṇa* (July - August) only. The history of this *yātrā* is dated back to the reign of King *Śrī Puṣpadeva* in the VG folio 30b as presented in Figure 2 in the following page:

- 3: .... *caṅguyā dudu phaṃka* -  
4: *yā hetuḥ śrīpvasyedeṇa rājāsa prajyāsa asahana*  
*deśasa marhaṃ ḍava, thvatesa sātaka yaṇa,*  
*mhaṃgvasa kyaṃṇā | guṇilā thova duhrisi konhu*  
*dudu phaṃka* -  
5: *na, khaṃṇe thvana dvārasa teye guhrato*  
*ekāpalakāsakhī, abhiseṣa śraparakṣā,*  
*mahraṃnivāraṇa* |<sup>18</sup>

(An epidemic spread in the land [of *Cā(n)gu*] during the reign of King *Śrī Puṣpadeva* after (eating) the

<sup>16</sup> In Vajrācārya's reading of the MS in Vajrācārya and Malla (1985:29).

<sup>17</sup> Translation into English language by Malla in *Ibid.* pp. 123-124. It must be noted that Malla's translation do not exactly follow Vajrācārya's reading of the MS, and has been much criticized by Dr. Maheś Rāj Pant (1993).

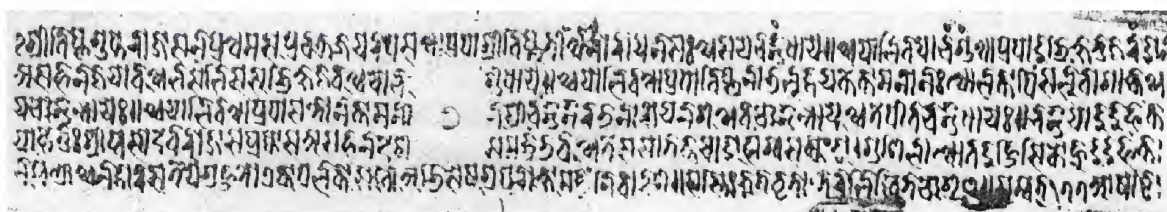
<sup>18</sup> Vajrācārya's reading in Vajrācārya and Malla (1985:38). The symbol *m* based on IAST scheme has been retained though it is phonetically different in *Nepāl Bhāṣā* as in this extract.



milky stalk and leaf of the plant *Arum Colocasia*. This was propitiated. [The King] was guided by a dream in which [he] was advised to boil and offer the milky plant at the entrance (of the temple of Caṅgum) on Śrāvaṇa Śukla Dvitiyā. Anoint the Lord with yellow and black mustard seeds and the root of the plant for nine days. Then the land/people will be protected from the epidemic. The epidemic will be contained.<sup>19</sup>

Again, as in the example #1, the date is different here too — *Śrāvaṇa Śukla Dvādaśī* is the actually day when the Lord *Cā(n)gu Nārāyaṇa* is offered such *voga* (feast) of taro (called *karkalo* in *Nepālī* language) and the journey is thereafter set, and not in *Dvitiyā* as mentioned in the VG.

Figure 2: Folio 30b of VG



Source: Vajrācārya and Malla (1985:7)

### #3. *Lakhva Jātrā* (Folio 57b, 59a and 62a):

*Lakhva jātrā* meaning the festival to invoke the god of rain is not much heard of now-a-days in the same degree with which the VG mentions it. Different folios in the VG (viz. folio 57b, 59a and 62a) mentions of this *jātrā* but is not that common now.

Let us first look at how the above-mentioned folios mention of the *Lakhva jātrā*. Line 2 in folio 57b of the VG mentions the celebration of festival by the cities of *Banepā* and *Panautī* thus:

2: ... sa 497 eṃdalā gākva tīhriśi kohnu byenāppā  
pvanantīna, lakhvayāta yāñā ||<sup>20</sup>

In N.S. 497 [i.e. 1377 AD or 1434 B.S.], on *Bhādra Kṛṣṇa Trayodaśī*, *Byenāppā Pvanantī* ([nowadays] *Banepā* – *Panautī*) observed the *Lakhva Yāta* (the *jātrā* for begging rains).<sup>21</sup>

The celebration of *Lakhva jātrā* is also mentioned in folio 59a, this time in *Bhaktapur* itself (the city, where

the VG was compiled). Lines 2-3 in this folio 59a of the VG mentions:

2: .... sa 500  
3: *jeṣṭha vadi 3 śvapvannaṃ lakhva yāta yāñā, puvā  
boye majjāñāñā ||*

In N.S. 500 [i.e. 1380 AD or 1437 B.S.], on *Jyeṣṭha Kṛṣṇa Tṛtiyā*, the *Lamkhva Yāta* was observed at *Khvapo*. This was done because the growth of paddy-seedlings was delayed (due to the failure of rains.)<sup>22</sup>

There is yet another instance of the celebration of the *Lakhva jātrā* in the VG. This comes in line 1 of folio 62a:

1: ... sa 504 *jeṣṭha vadi 10 jhārhana tharṇa  
lamkhvayāta yāñā dinaḥ thvalāna  
avanahnāmado ||*

In N.S. 504 [i.e. 13834 AD or 1441 B.S.], on *Jyeṣṭha Kṛṣṇa Daśamī*, *Jharhanatham* observed *Lamkhava Yāta*.<sup>23</sup>

It is interesting to note that the celebrations of *Lakhva yāta* or *Lakhva jātrā* comes in very late folios only, the very first mention falling as late as folio 57b (i.e. from N.S. 497 or 1377 AD). It is then a matter to study if the drought then was of so great a magnitude that the festival deserved the mention, or was the festival too great, or it received any state-patronage. It may also have been that the chronicler added this as a part of his knowledge.

The time of this festival is *Jyeṣṭha* (May - June) and *Bhādra* (August - September). The valley normally sees much rainfall from July till August, and is considered excellent for agricultural production.

Very few of such rain-begging festivals are popularly practiced now, except that most are inter-mingled with some other popular festivities. One such practice is *la-pya-ke-gu*, practiced by the peasant communities of *Pāṅgā* village, as recorded by Dr. Nepālī (1988:41).

It is obvious that in such cases of historical importance, the *vaṃśāvalīś* prove a historical record, however fumbled its facts may be. Where writing (or copying)

<sup>19</sup> English translation by Malla in *Ibid.* p. 134. Difference of Malla's translation against Vajrācārya's reading is evident in this extract. Also, Malla uses *Cā(n)gu* as Caṅgum, but I prefer to use the former here.

<sup>20</sup> Vajrācārya's reading in Vajrācārya and Malla (1985:65).

<sup>21</sup> Translation into English by Malla in *Ibid.* p. 159.

<sup>22</sup> Same as footnote #20 (p. 67) and #21 (p. 161).

<sup>23</sup> *Ibid.* p. 70 and p. 163.

such *vaṃśāvalī* itself has been considered an act of piety (Leinhard, 1988:xvii), it is easily understandable that chroniclers then were well aware not to lose any of these precious historical "heritage information" long into the future. What if there were no *vaṃśāvalīs* in the form of historical narratives, like the VG? One assertion by Malla (1985:iv-v) is of relevance here to see the importance of VG:

In the midst of ... Dark Age of Nepal's mediaeval history [in Malla's words, "the big hiatus between the fizzling out of the Licchavis (c.a. 8<sup>th</sup> – 9<sup>th</sup> century AD) and the rise of the Mallas at the beginning of the 13<sup>th</sup> century AD"], this chronicle [VG] is nearly like an unfailing lighthouse. ... [T]his chronicle is one of the major sources of historical and cultural data which deserve to be assessed.

Though in that case, the VG makes use of materials already established by mid-11<sup>th</sup> century, it cannot be denied at all that it is important for modern readers and all seekers of historical knowledge. This is particularly more significant in the context of ICH, than that of tangible ones because of its dynamic nature.

### Conclusion

Now that Nepāl is already a state party of the *Convention on the Safeguarding of the Intangible Cultural Heritage 2003* and that the Government of Nepāl has already worked out a *National Cultural Policy 2067* (2010), there are a lot to do in this sector. Often it has been seen noticed that the bureaucracy do not have proper information on the heritages they have been working for. This is further made the most problematic, when no written documents and/or any other records of significance are easily available. In those cases, there are no options but to go for oral tales, legends, lore, beliefs and the existing rituals, practices and tradition, as a start.

However, in all such circumstances, the local *vaṃśāvalīs* must be seen as an important reference. Although purists of history and often linguists may question them for various obvious reasons, their importance in understanding the then society cannot be denied at all; and so undeniable is the fact that such magnanimous amount of "heritage information" has been crafted in such historic *vaṃśāvalī* writings. It can, thus, not be disagreed that these *vaṃśāvalīs* must be preserved<sup>24</sup> and studied so as to gain further heritage information and knowledge, though not entirely authentic from a historian's perspective.

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<sup>24</sup> In lieu with the *National Cultural Policy 2067* (2010).



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